

AN
EXPOSITION
UPON
Sir GEORGE RIPLEY'S
VISION.

Written by
Æyrenæus Philalethes, ANGLUS,
CŒSMOPOLITA.



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THE
VISION
OF
S^R GEORGE RIPLEY,
Canon of Bridlington, Unfolded.

When busie at my Book I was upon a
certain Night,
This Vision here exprest appear'd unto my
dimmed sight:
A Toad full Ruddy I saw, did drink the
juice of Grapes so fast,
Till over-charged with the broth, his Bow-
els all to brast:
And after that, from poyson'd Bulk he cast
his Venom fell,
For Grief and Pain whereof his Members
all began to swell;
With drops of Poysoned sweat approaching
thus his secret Den,
His Cave with blasts of fumous Air he all
bewhited then:
And from the which in space a Golden Hu-
mour did ensue,
Whose falling drops from high did stain the
soyl with ruddy hue.

The Vision of Sir George Ripley.

And when his Corps the force of vital breath
began to lack,

This dying Toad became forthwith like Coal
for colour Black :

Thus drowned in his proper veins of poi-
soned blood ;

For term of Eighty days and Four he
rotting stood,

By Tryal then this Venom to expel I did
desire ;

For which I did commit his Carcass to a
gentle Fire :

Which done, a Wonder to the sight, but more
to be rehearse ;

The Toad with Colours rare through every
side was pierc'd ;

And White appear'd when all the sundry
hews were past :

Which after being tintled Ruddy, for ever-
more did last.

Then of the Venom handled thus a Medicine
I did make ;

Which Venom kills, and saveth such as
Venom chance to take :

Glory be to him the granter of such se-
cret ways,

Dominion, and Honour both, with Wor-
ship, and with Praise. Amen.

THE
VISION
OF
S^R GEORGE RIPLEY,

Canon of *Bridlington*, Unfolded.

His Vision is a Parable rather or Enigm, which the Ancient Wise Philosophers have been wont to use often in setting out their secrets; this Liberty is granted to all men for to make use of Enigmatical expressions, to decipher that which is indeed mysterious. The Ancient Egyptians taught much by Hieroglyphicks, which way many Fathers of this Science have followed; but most especially they have made use of Mystical or Cabalistical descriptions; such is this. But to the thing in hand, *to the thing in hand*

A Toad full ruddy I saw—

Here we have a Toad described, and in it the whole secret of Philosophers: The Toad is Gold; so called, because it is an Earthly Body, but most especially for the black stinking venenosity which this operation comes to in the first days of its preparation, before the whiteness appears; during the Rule of *Saturn*, therefore it is called the ruddy Toad.

To this Authors assent with one accord; when they say our stone is nothing else but Gold digested unto the highest degree, to which Nature and Art, can bring it; and again the first work, saith another Philosopher, is to sublime *Mercury*, and then into clean *Mercury* to put clean bodies: many witnesses I could bring, yea the whole current of writers run this way: And what if some subtle *Philosophers* seem to deny this, on purpose to deceive the unwary? We shall not make it our work to reconcile them; (though we might) for many of them wrote very enviously, on purpose to ensnare; all of them wrote mysteri-

mysteriously, as much as they could to
darken the truth : and at the best none of
them were but men, and described things
according to their apprehensions in
Philosophy, none of them wrote in every
thing the naked truth ; for then the Art
would become so easie, that it would be
contemned. But what needs words, we
know the Truth, and we know by a se-
cret Character, true Writers from So-
phisters ; and we need no Arguments
being eye-witnesses our selves, and know
that there is but one truth ; nor but
one path, even the beaten path in which
all who ever have attained this Art
have troden, nor can we be deceived
our selves, nor would we deceive others.

Did drink the juice of Grapes.

This Toad is said to drink the juice of
Grapes according to the Philosopher,
the body, saith he is not nobler than Gold,
nor yet the water more precious than
wine. This water they call sometimes *Aqua*
Ardens, sometimes *Acetum* *Acerrimum*, but
most commonly they call it their *Mercury* ;

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this denomination I shall not insist upon;
but shall assure you that it only deciphers
Mercury, even that *Mercury*, of which I
writ in my little Latine Treatise, called
ALPHABETICUS XEROGRAPHICUS or *Introitus aper-*
tus ad oclusum Regis palatium; in that I
discovered the whole Truth fully and
nakedly; and if not too plainly, I am
sure plain enough. I shall not here repeat;
to that I remit the Reader.

This juice of Grapes this Toad is said
to drink; that is not only in the gross
Conjunction, which is an Impastation of
the body, with the Water to the temper
of *Dough* or *Leaven*, which the Water
readily doth; such affinity there is be-
tween the Water and the Body; as the
Philosopher saith, this Water is friendly
and pleasant to the metals. But over, and
besides the Water soaks Radically into
our Body; being circulated upon it,
according as the Philosopher saith, When
its own sweat is returned to the Body, it
effluates marvellously. Thus the Body
drinks in the Water, or Juice of Grapes,
not so much then when they are first
mingled: but most especially, when by de-

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decoction it pierceth radically to the very profundity of it; and makes it to alter its Form; This is the Water which reareth the Bodies, and makes them no Bodies, but flying Spirits like a Smoak, Wind or Fume, as *Artephius* speaketh plentifully.

This operation is performed in a short while, in comparison of Subterranean operations of Nature, which are done in a very long time; therefore it is that so many Philosophers say, that it is done in a very short time, and yet it is not without cause, that so many of the Philosophers have complained of the length of this decoction.

Therefore the same *Artephius* who had said, that this fire of the Water of our *Mercury*, doth that in a short time above ground, that Nature was in performing a 1000 years, doth in another place say, that the *Mercury* doth not come out at once, but by little and little each day, and hour, till after a long time the decoction be compleat, according to the saying of the Philosopher: Boyl, boyl, and again boyl, and accompt not tedious our long decoction.

decoction is properly and radically to the
So fast.

SO then this expression here, that the
 Toad doth drink in the Juice of
 Grapes *so fast*, doth not imply but that
 this work must have the true time of Na-
 ture; which is indeed a long time, and
 so is every decoction at least: so they
 will seem to the Artist who attends the
 fire day by day, and yet must wait for
 the fruit with Patience, till the Heaven
 have showed down upon the Earth the
 former and latter Rain: yet be not out of
 heart, but attend until the complement,
 for then a large Harvest will abundantly
 recompence all thy toil.

*Till over-charged with the Broth, his
 Bowels all to brast.*

IT follows in the Vision, that at length the
 Toad (over-charged with the broth) did
 burst asunder: This broth is the same
 which the fair Medea did prepare, and
 pour upon the two Serpents which did
 keep the Golden Aples, which grew in
 the

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the hidden Garden of the *Virgins Hesperides*.

For the Vinegre of the Philosophers being circulated upon the Body, doth engender a substance like unto bloody Broth, and makes Colours of the Rainbow, to appear in the ascension and descension upon your *Lyon*, until the *Eagles* have at length devoured the *Lyon*, and all together being killed with the Carion of the Carcasses become a venomous Toad, creeping on the Earth, and a Crow swimming in the midst of the dead Sea.

The Juice of Grapes then, which is our *Mercury*, drawn from the Chameleon or Air of our Physical *Magnesia*, and *Chalybe* Magical, being circulated upon our true *Terra Lemnia*; after it is grossly mixed with it by Incorporation, and set to our fire to digest, doth still enter in and upon our Body, and searcheth the profundity of it; and makes the occult to become manifest by continual ascension and descension; till all together become a Broth; which is a mean substance of discovered qualities, between the Water and the Body,

Body, till at length the Body burst asunder
and be reduced into a Powder, like to
the Atoms of the Sun, black of the blackest
and of a viscous matter,

*And after that, from poisoned bulk he
cast his venom fell.*

THis Reduction of the Body, thus in
this water ingenders so venomous
a Nature, that truly in the whole World
there is not a ranker Poyson, or stink,
according as Philosophers witness: And
therefore he is said to cast his fell venom
from his poisoned bulk, in as much as
the exhalations are compared to the Inve-
nomed Fume of Dragons, as *Flamell* in his
Summary hath such an Allusion. But the
Philosopher (as he adds in his *Hierogly-
phicks* of the two Dragons,) never feels
his stink, unless he break his Vessels, but
only he judgeth it by the colours proce-
ding from the rottenness of the Confe-
ctions. And indeed it is a wonder to consider,
(which some Sons of Artura are witness
of) that the fixed and most digested
Body

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Body of Gold: should so rot and putrefie as if it were a Carcase, which is done by the admirable Divine virtue of our dissolving Water, which no Money can purchase. All these operations, which are so enlarged by variety of expressions, center in one, which is killing the quick, and reviving the dead.

*For grief and pain whereof his members
all began to swell.*

THis venomous fume of exhalations returning upon the Body, cause it to swell all over according to the saying of the Philosopher: The Body in this Water puffeth up, swelleth and puttifieth as a Grain of Corn, taking the nature living and vegetable, therefore for this cause this Water is in this sence called by the Philosophers their Leaven, for as Leaven causeth Past to swell, so this fermenteth the body, and causeth it to tumefie and puff up; it is also called venom, for as venom causeth swelling, so this Water by its reiteration incessantly upon our body.

This

This operation is uncessant from the first incitation of the matter, even until compleat putrefaction; for the Toad doth always send forth his exhalations (being rather called the *Lyon*,) till he be over-come in part: and then when the Body begins a little to put on the Nature of the Water, and the Water of the Body, then it is compared to two Dragons, one winged, and the other without wings: and lastly when that stinking Earth appears, which *Hermes* calls his *Terra Foliosa*, or Earth of Leaves, then it is most properly called the Toad of the Earth; from the first excitation, even to the last of this putrefaction: which exhalations are at the beginning for a time White and afterwards become Yellowish, Blewish, and Blackish (from the virulency of the matter) which exhalations hourly condensing, and ever and anon running down like little veins in drops, do enter the Body marvelously, and the more it is entred; the more it swells and puffs up, till at length it be compleatly putrefied.

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*With drops of poisoned sweat, approach-
ing thus his secret Den.*

THE following two Verses then are
but a more Ample description of
this work; of volatilization which is
an ascension, and descension, or cir-
culation of the confections within
the Glass. Which Glass here called
the secret Den, is else-where called by
the same Author, a little Glassen-run,
and is an ovall Vessel; of the purest
White Glass, about the bigness of an or-
dinary Hen-Egg, in the which about the
quantity of an ounce of 8 drachms of the
confection, in all mixed is a convenient
proportion to be set, which being Seal'd
up with *Hermes Seal*, the Glass having a
neck about 6 fingers high, or there-
abouts, which being thin and narrow,
is melted together Artificially, that no
Spirits can get out, nor no Air can come
in, in which respect it is named a secret
Den.

Also it is called a secret Den, because
of the secretness of Ashes or Sand, in
which

which in a Philosophical Athanor it is set, the doores being firmly shut up, and a prospect left to look in by a Window, either to open a little, as much as is convenient sometimes, as occasion requires, or else with Glass put into it, to admit the view of the Artist; together with a light at hand to shew the colours.

*His Cave with blasts of fumous Air, be
all bewbited then.*

WHICH Glass, Nest, and Furnace being thus secretly ordered, the Artist must in the first place expect to be in Prison a long time, as *Bernard Trevisan* saith, for the Concave of this secret place, will be so bewbited with the fumes which ascend, that an Artist rules his work more by skill and reason, or the eye of the mind, then of the Body, for the Spirits arising like a smoak or Wind, sticketh to the Concave of the Glass, which is above the Sand or Ashes, and there by degrees, there grow drops which run down and moisten the Body below, and reduce as much as they can

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of the fixed, and so the Body by the Water, and the Water by the Body alter their colours.

And from the which in space a Golden Humour did ensue.

IN so much that at length, the whole Vessel will seem as though it were all over gilded with Gold, for the exhalations will be Yellow, which is a sign of true Copulation of our Man & Woman together, but before this Yellow, and with it there will be an obscuring of the White brightness of the Fume, with mixture of Colours, Dark, obscure and Blewish:

The space is not long, for all the several passages are conspicuous before 40 days; for in that space from these Colours, are demonstrating Signs of Corruption and Generation, which is given us by the biting, and fiery Nature of our pontick Waters, and the resistance of our Bodies; in which Fight the Body is over-come, and killed; and dying yields these Colours: which is a Sign that the Eagles now are getting the

B

Mastery;

Mastery, and that our Lyon hath also a little infected them with his Carcass, which they begin to prey upon. This Operation is by Ingenious Artists called Extraction of Natures, and Separation, for the Tincture begins now to be separated from the Body. — Also Reduction to the first matter; which is Sperm or Seed, which by reason of its double Nature, is compared to two Dragons. I shall not enlarge in this Vision, but briefly unfold what is briefly laid down.

*Whose falling drops from high did
stain the soyl with ruddy hue.*

THESE colours of the Mercury, do affect the subdient fixed Body, with fatal colours and the Bodies from these exhalations, be Tincted with a ruddy colour, which *Flamel* expresseth to this purpose, that these two Natures, or Dragons do bite one another very cruelly; and never leave from the time they have seised one upon another; till by their slavering Venom, and mortal hurts, they be all of a gore blood, and then being stewed

in

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in their own Venom, are changed into
a fifth Essence.

*And when his Corps the force of vital
breath began to lack.*

BUt before the renovation of these
Natures, they must in the first place
pass through the Eclipse, both of the Sun
and Moon and the darkness of Purgatory,
which is the Gate of Blackness, and after
that they shall be renovated with the light
of Paradise.

This Allegorically is called Death, for
as a man will resist violence, which in-
trencheth upon his life as long as he can,
but if his Enemies are many and mighty,
at length they grow too mighty for him,
and he begins to fail both in strength and
courage, and so Palenesse, the Harbinger
of Death, doth stand as it were on his lips,
so our Body or Man the *Sun*, like a strong
Champion, doth resist long, till he be
wounded, and bleed as it were all over,
and then dies, at whose death blackness
doth begin to appear, as of old the Ra-
vens were foretellers of Mans death ap-

proaching: for this Reiteration of Rotation of the Influences of the Heaven of it, together with Heat still drying up and soaking in the Moisture as fast as it falls, brings it at last naturally to die and corrupt, as any other thing doth.

And then the Corps begin to lack breath: that is, the Fumes begin to cease: for with oft ascending and descending the Spirits are somewhat fixed, and turned into Powder or Dust, and are now in the bottom of the Vessel, drawing fast to Putrefaction: Nor do they for a time ascend, but remain below.

Wherefore govern your Fire, that your Spirits be not so exalted, and climb so high that the Earth want them, and they return no more: For this Operation is, as *Morien* saith, a drawing out of Water from the Earth, and again a returning of the same to the Earth, so often and so long till the Earth putrefie.

This

*This dying Toud became forthwith like Coal
for colour black.*

THIS is the final end of the Combat,
for herein in this Earth of Leaves all
are reconciled, and final Peace is made;
and now one Nature embraceth another,
in no other form but in the form of a
Powder impalpable, and in no other co-
lour but black of the blackest.

From henceforth Natures are united,
and boil and bubble together like melted
Pitch, and change their forms one into
another. Take heed therefore lest in-
stead of Powder Black of the Blackest,
which is the Crows Bill, you have an un-
profitable dry half red Precipitate, O-
range-coloured, which is a certain sign
of the Combustion of Flowers, or Ver-
tue of the Vegetative Seed. On this
very Rock I have stumbled, and do there-
fore warn you.

*This drowned in his proper Veins of poy-
soned Flood.*

IT appears by all that hath been said,
and by the undoubted Testimony of
all Philosophers who have been Eye-wit-
nesses to this Truth, that the work is not
so tedious, nor so chargeable, but that in
the simple way of Nature the Mastery is
to be attained: for when once the true
body is Impasted with its true Leven, it
doth calcine it self, and dissolve it self for
the dissolution of the Body into a black
and changeable coloured Water, which
is the sign of egression of the Tincture;
is the Congelation of the Spirits into this
lowest Period of Obscurity, which is this
black Powder like unto Lamp-Black, this
is the Complement of Eclipsation, which
Contrition begins soon after the Colours,
Yellowish, Blewish, &c.

For

For term of Eighty Days and Four he rotting stood.

THIS Calcination begins with these Variations in Colour about the two and fortieth day, or fiftieth at the farthest, in a good Regimen : After which comes putrefying Corruption, like to the Scum of boiling bloody Broath or melted Pitch ; but Blackness in part, *to wit, Superficial,* begins about the fortieth day after the stirring up of the matter, in case of right Progress and Regimen of the Fire, or about the fiftieth at farthest. But this drowning of him in his own Poyson, and stewing him in his own Broath, is the intire Blackness and Cimmerian utter Darkness of compleat Rottenness, which according to the Author, is for the space of eighty four days. This time is not certainly agreed upon by Authors : But in this they all agree, they prescribe so long time until the Complement. One writes, *That this Blackest Black indures a long time, and is not destroyed in less than five months.* Another

writes, *That the King when he enters into his Bath pulls off his Robe, and gives it to Saturn, from whom he receives a Black Shirt, which he keeps forty two days : And indeed it is two and forty days before he put on this Black Shirt instead of his Golden Robe, that is, be destroyed as touching his Solar Qualities, and become instead of Fixt, Citrine, Terrene, and Solid, a Fugitive, Black, Spiritual, Watery, and Flegmatick Substance : But Putridness begins not till the first Forms be put off ; for so long as the Body may be reduced into its former Nature, it is not yet well ground and imbibed : grind therefore and imbibe, till thou see the Bodies to become no Bodies, but a Fume and Wind, and then circulating for a season, thou shalt see them settle and purifie.*

Saturn then will hold the Earth, which is Occidental, Retentive and Autumnal, in the West ; then proceed to the North, where Mercury holdeth the Water, where the Matter is Watery and Flegmatick, and it is Winter, and the North expul-

expulsive. But they who divide the Operation into *Saturn's Rule*, and after him succeeding *Jupiter*, ascribe to *Saturn* the whole of Putridness, and to *Jupiter* the time of variety of Colours. After *Jupiter*, who holds but twenty or two and twenty days, comes *Luna*, the third Person, bright and fair, and she holds twenty good days, sometimes two over and above : In this Computation it is good to count from the fortieth or fiftieth day of the first beginning of the Stone, to the fourteenth or sixteenth day of *Jupiter's* Reign, wherein in the washing of *Lacton* there is still Blackness, though mixed with variety of gay Colours, which amounteth to the sum of days allowed by the Author in Putrification, to wit, Eighty four days. Accounting intire Blackness, with *Augurellus*, after four times eleven days and nights, which make four and forty : Or, according to another Philosopher, which saith, *In the first Fifty Days there appears the True Crow, and after it in Threescore and Ten Dayes the White Dove;*

*Dove; and after in Fourscore and Ten
Days the Tyrian Colour.*

*By Tryal then this Venom to expel I did
desire;*

*For which I did commit his Carcass to a
gentle Fire.*

*Which done, a Wonder to the sight, but
more to be rehearst;*

*The Toad with Colours rare through every
side was pierc'd.*

*And white appear'd when all the sundry
hews were past;*

*Which after being tinted, ruddy for ever-
more did last.*

I Shall add my own Sentence: Mix
thy two Natures well, and if thy
matter be pure, both the Body, and the
Water, and the internal Heat of thy
Bath as it ought to be, and the exter-
nal Fire gentle, and not violent; yet so
that the Matter may circulate, the Spi-
ritual

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ritual Nature on the Corporal, in six and forty or fifty days expect the beginning of intire Blackness; and after six and fifty days more, or sixty, expect the Peacocks Tayl, and Colours of the Rainbow; and after two and twenty days more, or four and twenty, expect *Luna* perfect, the Whitest White, which will grow more and more glorious for the space of twenty days, or two and twenty at the most: After which, in a little more increased Fire, expect the Rule of *Venus* for the space of forty days, or two and forty; and after it the Rule of *Mars* two and forty days more; and after him the Rule of *Sol* *flavus* forty days, or two and forty: And then in a moment comes the Tyrian Colour, the sparkling Red, the fiery Vermilion, and Red Poppy of the Rock.

Now GOD only is the Disposer
of these glorious Mysteries:
I have been a true Whistle of Avarice
Then
and I know that I have
and

*Then of the Venom handled thus a Medicine I did make,
Which Venom kills, and seaveth such a
Venom chance to take.*

THUS early by Decoction these Na-
tures are changed and altered so
wonderfully to this blessed Tincture,
which expelleth all Poyson, though in
self were a deadly Poyson before the
Preparation, yet after it is the Balsam
of Nature, expelling all Diseases, and
cutting them off as it were with one
Hook, all that are accidental to Hu-
mane frail Body, which is wonder-
ful.

*Glory be to Him the Grantor of such secret
Ways,
Dominion and Honour both, with Warship
and with Praise. Amen.*

NOW GOD only is the Dispenser
of these glorious Mysteries: I
have been a true Witness of Nature
unto thee, and I know that I write
true,

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true, and all Sons of Art shall by my Writings know that I am a Fellow-Heir with them of this Divine Skill. To the Ignorant I have wrote so plain as may be, and more I had written if the Creator of all things had given me larger Commission. Now to Him alone, as is due, be all Honour, and Power, and Glory, who made all things, and giveth knowledge to whom he listeth of his Servants, and conceals where he pleaseth: To Him be ascribed, as due is, all Service and Honour. And now, Brother, whoever enjoyeth this rare Blessing of God, improve all thy strength to do Him service with it, for he is worthy of it, who hath created all things, and for whose sake they were and are created.

*The End of Sir George Ripley's Vision,
Canon of Bridlington.*

M Art. Birrius hath published three
Treatises of this Authors in La-
tin, (but without the Name *Philale-
thes*) in the last of which, entituled *Fortis
Chymica Philosophia*, was left out one
whole Chapter, called *Porta Prima de
Calcinatione Philosophica*, with some other
defects mentioned by *Morbosius* in his
Epistle de Metallorum Transmutatione, pag.
145. which Chapter I having by me, and
finding a void Page or two like to pass in
this Sheet, I thought it would neither be
amiss, nor improper, nor unwelcome to
the World, with this Piece of the same
Author to publish it, for satisfaction to
the Hermetical Students, and to prevent
the loss thereof.

W. C. Bibliop.

Porta

Porta Prima.

De Calcinatione Philosophica.

Calcinatio lapidem nostrum purgat, calorem naturalem restituit, humoris nihil radicalis destruit, debitam Lapidi solutionem inducit; cautio est ut Philosophice, non vulgariter fiat, Salibz aut Sulphure varie preparatis, &c. Quicumque itaque Calcinare cupiunt, tantisper ab hoc opere desistant usque quo nostram melius Calcinationem intelligant. Destruit siquidem Corpora Calcinatio omnis, lapidis humorem minuens, nos quoque calces omnes aridas reprobamus; humiditatem siquidem radicalem calcinando augemus, nullam minnimus. Nos vero in calcinando naturam natura (sua) coniungimus; utpote simile simili gaudet, hoc siquis negant Philosophi nomine dignus non erit, nec ullam unquam ex scriptis nostris (nam ea non intelligit) fructum percipiet. Natura itaque Naturam applices uti ratio postulat: omnia siquidem hoc a Natura habent, ut simile sibi generet simile. Ex Homine Homo, ex Leone Leo generatur, ita quidvis propria sua Natura primo Calcinatur. Hoc discas, & fructum inde percipere ne dubites.

Calces

Calces itaque multas facimus, cum albas,
tum rubras, quæ non his tribus gradibus perficiuntur;
cera ad instar fluida sunt, aliter reprobanda;
nec nisi annis perficiantur, ut sine furo tingunt. De
pondere vero imprimis cavendum, utpote in quo
hallucinari sit contingens: ni ergo operam perdas,
& oleum, Calcinetur Corpus Mercurio ita subti-
le factum, in quo sit pars una qualitatis Solaris, bi-
na Lunariorum usque dum totam cera liquida instar
simul fluat.

Augeas de in Solarem in Mercurio qualitatem
ut sint quatuor ejus partes una Lunariorum sit ad Tri-
nitatis figuram opus incipias. Tres partes corpo-
ris, tres spirituum, & ad unitatem complendam,
pars una sit substantia spiritalis plus substantia
corporalis. Raymundi Testimonio hoc compleba-
tur siquis ibi proportionem quarat idem mihi de-
monstravit Doctor. Baconus autem tres Spiritus
partes ad unam Corporis accepit, multas noctes
insomnes agebam: sed vicram acrumque aliq-
quam velis, modum.

~~Raymundus testatur quod si quis ibi proportionem
quaratur idem mihi demonstravit Doctor. Baconus autem
tres spiritus partes ad unam corporis accepit, multas
noctes insomnes agebam: sed vicram acrumque aliq-
quam velis, modum.~~

*A Catalogue of certain Books, Printed and
to be sold by William Cooper at the Pel-
lican in Little-Britain, London.*

Sencers View of the state of Ireland, fol.

Seberi Index in omnia Opera Homeri, Græce 4o.

Wareus de Scriptoribus Hiberniæ duobus lib. 4o.

Usserii Hist. Gotteschalchi de Prædestinatione, 4o.

— **Ejusd.** Sylloge Vet. Epistolarum Hibernicar. 4o.

Seldeni de Synedrjjs, liber primus & secundus, 4o.

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